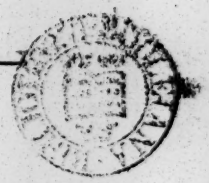
4

# Copies of Two Papers

Written by the Late KING

# CHARLES II.

OF BLESSED MEMORY.



## *The First Paper.*

THE diſcourſe we had the other day, I hope ſatisfied you in the main, that Chriſt can have but one Church here upon Earth, and I believe that it is as viſible as that the Scripture is in Print; That none can be that Church, but that, which is called the Roman Catholick Church. I think you need not trouble your ſelf with entring into that Ocean of particular diſputes, when the main, and in truth, the only queſtion is? Where that Church is, which we profeſs to believe in the two Creeds? We declare there to believe one Catholick, and Apoſtolick Church, and it is not left to every phantaſtical man's head to believe as he pleaſes, but to the Church, to whom Chriſt left the power upon Earth to govern us in matters of Faith, who made theſe Creeds for our directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of thoſe Laws; For then every man will be his own Judge, and by conſequence no ſuch thing as either Right or Wrong. Can we therefore ſuppoſe that God Almighty would leave us at thoſe uncertainties, as to give us a Rule to go by, and leave every man to be his own Judge? I do ask any ingenuous man, whether it be not the ſame thing to follow our own phancy or to interpret the Scripture by it? I would have any man ſhew me, where the power of deciding matters of Faith is given to every particular man. Chriſt left his power to his Church even to forgive Sins in Heaven,

and left his Spirit with them, which they exercised after his Resurrection: First by his Apostles in these Creeds, and many years after by the Council at *Nice*, where that Creede was made that is called by that name, and by the power which they had received from Christ, they were the Judges even of the Scripture it self many years after the Apostles, which Books were Canonical and which were not. And if they had this power then, I desire to know how they came to lose it, and by what Authority men separate themselves from that Church? The only pretence I ever heard of, was, because the Church has failed in wresting and interpreting the Scripture contrary to the true sence and meaning of it, and that they have imposed Articles of Faith upon us, which are not to be warranted by Gods word? I do desire to know who is to be Judge of that, whether the whole Church, the Succession whereof has continued to this day without interruption, or particular men who have raised Schisms for their own advantage?

*This is a true Copy of a Paper I found in the late King my Brothers strong box written in His own hand.*

JAMES R.

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## *The Second Paper.*

IT is a sad thing to consider what a world of Heresies are crept into this Nation; Every man thinks himself as competent a Judge of the Scriptures as the very Apostles themselves; and 'tis no wonder that it should be so, since that part of the Nation, which looks most like a Church, dares not bring the true Arguments against the other Sects, for fear they should be turned against themselves, and confuted by their own Arguments. The Church of *England* (as 'tis call'd) would fain have it thought, that they are the Judges in matters Spiritual, and yet dare not say positively that there is no Appeal from them, for either they must say, that they are infallible (which they cannot pretend to) or confess that what they decide in matters of Conscience, is no further to be followed, than it agrees with every mans private judgment. If Christ did leave a Church here upon Earth, and we were all once

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of that Church, how? and by what Authority, did we ſeparate from that Church? If the power of Interpreting of Scripture be in every mans brain, what need have we of a Church or Churchmen? To what purpoſe then did our Saviour, after he had given his Apoſtles Power to Bind and Looſe in Heaven and Earth, add to it, that he would be with them even to the End of the World? Theſe words were not ſpoken Parabolically, or by way of Figure. Chriſt was then aſcending into his Glory, and left his power with his Church even to the End of the World. We have had theſe hundred years paſt, the ſad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can ſubſiſt in peace or quiet, where there is not a Supream Judge from whence there can be no Appeal? Can there be any Juſtice done where the Offenders are their own Judges, and equal Interpreters of the Law, with thoſe that are appointed to adminiſter Juſtice? This is our Caſe here in *England* in matters Spiritual; for the Proteſtants are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal; but becauſe the Diſcipline of that Church is conformable at that preſent to their fancies, which as ſoon as it ſhall contradict or vary from, they are really to embrace or joyn with the next Congregation of people, whoſe Diſcipline and Worſhip agrees with their opinion at that time, ſo that according to this doctrine there is no other Church, nor Interpreter of Scripture but that which lies in every mans giddy Brain. I deſire to know therefore of every ſerious conſiderer of theſe things, whether the great work of our Salvation ought to depend upon ſuch a Sandy foundation as this? Did Chriſt ever ſay to the Civil Magiſtrate (much leſs to the People) that he would be with them to the End of the World? Or, did he give them the power ro forgive Sins? St. *Paul* tells the *Corinthians*, ye are Gods Husbandry, ye are Gods Building; we are Labourers with God. This ſhews who are the Labourers, and who are the Husbandry and Building; And in this whole Chapter and in the preceding one, St. *Paul* takes great pains to ſet forth that they, the Clergy have the Spirit of God, without which no man ſearcheth the deep things of God; and he concludeth the Chapter with this verſe, For who hath known the mind of the Lord that he may inſtruct him? But we have the mind of Chriſt. Now if we do but conſider in human probability and reaſon, the powers Chriſt leaves to his Church in the Goſpel, and St. *Paul* explains ſo diſtinctly afterwards, we cannot think that our Saviour ſaid all theſe things to no purpoſe; And pray conſider on the other ſide, that thoſe, who reſiſt the truth, and will not ſubmit to this Church,

draw their arguments from Implications, and far fetched Interpretations, at the same time that they deny plain and Positive words; which is so great a Disingenuity that 'tis not almost to be thought, that they can believe themselves. Is there any other foundation of the Protestant Church, but that if the Civil Magistrate please, he may call such of the Clergy as he thinks fit for his turn at that time; and turn the Church either to *Presbitery*, *Independency*, or indeed what he pleases? This was the way of our pretended Reformation here in *England*; and by the same Rule and Authority it may be altred into as many more Shapes and Forms as there are Fancies in mens heads.

*This is a true Copy of a Paper written by the late King my Brother in his own hand, which I found in his Closset.*

JAMES R.

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# COPIE of a PAPER

Written by the Late

# Dutcheſs of York.

IT is ſo Reaſonable to expect, that a perſon always Bred up in the Church of *England*, and as well inſtructed in the Doctrine of it, as the beſt Divines, and her capacity could make her, ſhould be liable to many cenſures, for leaving That, and making her ſelf a member of the Roman Catholick Church, to which, I confeſs, I was one of the greateſt enemies it ever had; That I chooſe rather to endeavour to ſatisfie my friends, by reading this Paper, then to have the trouble, to anſwer all the queſtions that may daily be asked me: And firſt, I do proteſt in the preſence of Almighty God; That no Perſon, Man, or Woman, Directly, nor Indirectly, ever ſaid any thing to me (ſince I came into *England*) or uſed the leaſt endeavour to make me change my Religion: It is a bleſſing I wholly owe to Almighty God, and I hope the hearing of a Prayer I daily made him, ever ſince I was in *France*, and *Flanders*; Where ſeeing much of the Devotion of the Catholicks (tho' I had very little my ſelf) I made it my continual requeſt to Almighty God; That, if I were not, I might, before I died, be in the true Religion: I did not in the leaſt doubt, but that I was ſo, and never had any manner of ſcruple till *November* laſt; When reading a book, called the Hiſtory of the Reformation, by Doctor *Heylin*, which I had heard very much commended, and had been told, if ever I had any doubt in my Religion, that would ſettle me; inſtead of which, I found it the deſcription of the horrideſt ſacriledges in the World; And could find no reaſon, why we left the Church, but for Three the moſt Abominable ones, that were ever heard of amongſt Chriſtians: Firſt, *Henry* the Eighth Renounces the Pope's Authority, becauſe he would not give him leave to part with his

Wife, and Marry another, in her life time: Secondly, *Edward* the Sixth was a Child, and govern'd by his Uncle, who made his Eſtate out of Church-Lands.

And then Queen *Elizabeth*, who being no Lawful Heireſs to the Crown, could have no way to keep it, but by Renouncing a Church that could never ſuffer ſo Unlawful a thing to be done by one of Her Children. I confeſs I cannot think the Holy Ghoſt could ever be in ſuch Councils; and it is very ſtrange, that, if the Biſhops had no deſign, but (as they ſay) the reſtoring us to the Doctrine of the Primitive Church; they ſhould never think upon it, till *Henry* the Eighth made the Breach upon ſo Unlawful a Pretence. Theſe Scruples being raiſed, I begun to conſider of the difference between the Catholicks and Us; and Examin'd them as well as I could by the Holy Scripture, which, though I do not pretend to be able to underſtand, yet, there are ſome things I found ſo eaſie, that I cannot but wonder, I had been ſo long without finding them out: As the Real Preſence in the Bleſſed Sacrament, the Infallibility of the Church, Confeſſion, and Praying for the Dead. After this, I ſpoke ſeverally to Two of the beſt Biſhops we have in *England*, who both told me, there were many things in the *Roman* Church, which (it were very much to be wiſhed) we had kept; As Confeſſion, which was, no doubt, Commanded by God: That Praying for the Dead was one of the Ancient things in Chriſtianity: That for their parts, they did it Daily, though they would not own it: And afterwards, preſſing one of them very much upon the other Points, he told me, That if he had been bred a Catholick, he would not change his Religion; but, that being of another Church, wherein, he was ſure, were all things neceſſary to Salvation, he thought it very ill, to give that Scandal, as to leave that Church, wherein he had received his Baptiſm.

*Sheldon* A. B. *Cant.*
*Blanford* B. *of Worceſt.*

*Blanford* B. *Wircheſt.*

All theſe Diſcourſes did but add more to the deſire I had, to be a Catholick, and gave me the moſt terrible Agonies in the World, within my ſelf. For all this, fearing to be raſh in a matter of that Weight, I did all I could to ſatisfie my ſelf; made it my Daily Prayer to God, to ſettle me in the Right, and ſo went on *Chriſtmaſs-day* to Receive in the King's Chappel; after which, I was more troubled than ever, and could never be in quiet, till I had told my deſire to a Catholick, who brought a Prieſt to me, and that was the Firſt I ever did Converſe with, upon my Word. The more I ſpoke to him, the more I was Confirmed in my deſign; and, as it is impoſſible for me to doubt of the Words of our Bleſſed Saviour,

Saviour, who ſays, the Holy Sacrament is his Body and Blood, ſo I cannot Believe, that He who is the Author of all truth, and who has promiſ'd to be with his Church to the End of the World, would permit them to give that Holy Myſtery to the Laiety but in one kind, if it were not Lawful ſo to do.

I am not able, or, if I were, would I enter into Diſputes with any Body; *I* only in ſhort, ſay this for the changing of my Religion, which I take God to Witneſs *I* would never have done, if *I* had thought it poſſible to Save my Soul otherwiſe. *I* think, *I* need not ſay, it is any *I*ntereſt in this World leads me to it: *I*t will be plain enough to every body, that I muſt loſe all the Friends, and Credit I have here, by it; and have very well weighed, which *I* could beſt part with, my ſhare in this world, or the next: *I* thank God *I* found no difficulty in the Choice.

My only Prayer is, That the poor Catholicks of this Nation, may not ſuffer for my being of their Religion: That God would but give me Patience to bear them, and then, ſend me any Afflictions in this World, ſo *I* may enjoy a Bleſſed Eternity hereafter.

*S. James's Aug.*
20th. 1670.